3.James T-5 (ca.1900) 1903
NT14 Plateau Yumans NT14
Havasupai

pean sovereign in the days of despotic power could have worn the "air" of a monarch more regally than Navaho. But it was real with him. His kingship was within himself as well as in the affection of his people. 622 156

As might be expected with their powerful physical development, the men are great wrestlers, and often may be seen indulging in friendly, but none the less hard and exhausting bouts, where Havasupai methods of cross-buttocking and other "throws" are tested to the utmost. One of the former teachers was an expert wrestler, — learned doubtless among the Sioux, with whom he used to live as a United States teacher, — and one secret of the influence he had over the Havasupais was his ability to "down" them in a wrestling match. Time and again he had given their best men great "falls," and the more he threw, the more they respected and obeyed him. 526 [142] [177]

As runners and trailers they almost equal the Mohaves, Apaches, and Hopis, though, on the desert, their endurance is not so great as that of these two desert tribes. As canyon climbers, however, they surpass either of them. The climbing muscles, by life-long and constant practice, are remarkably developed, and they run up and down the long, wearisome, steep trails of canyons in a manner to excite the envy of a college athlete, and the astonishment of one who has, but a short time before, laboriously and tediously essayed a brief trip in which ascending or descending a steep trail was an essential feature. 147 526

As riders they are skilful and full of endurance, but they are neither as graceful nor as daring as the Navahoes.

Men and women both dress the buckskins for which the Havasupai is so famous. Amole root is macerated 291 281

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when the bathers come out they plunge into the stream, or lie on the sand and rest until their turn again.

Horse racing is patterned after foot racing of former times. The race is to a point and return. Considerable attention is given to the preparation of the course on which the race is to be held, also to the selection of horses. Races are usually for stakes and on special occasions, as the Peach Dance, a purse is offered the winner. The horsemen do not jockey for a start, but start from stand-still.

Men and boys often hold wrestling contests. The contestants approach each other in a slightly crouching position and lock their arms around each other's body. Kicking and striking are not permitted. The winner must be able to hold his man flat on the ground.

The Havasupai children are expert swimmers, often learning the art very young. Mothers toss the small children in the creek of deep water and in almost no time they paddle their way to the bank, one would hardly say they are taught to paddle for it seems to come instinctively.

As canyon climbers the Havasupai probably surpass all other tribes. Their muscles are developed by constant practice and they run up and down the steep canyon trails in a manner to excite the envy of our college athletes.

When an individual is very ill and it is feared that he may die, relatives gather and begin to wail. A corpse is laid with the head to the northwest, the hair washed in yucca suds, and the face painted. Clothes are usually furnished by friends and relatives. The following day every one gathers to mourn with the family. The chiefs talk of the past life of the deceased and admonish the relatives to care for the property of the deceased and not to commit suicide. Formerly the Havasupai cremated their dead but now they are buried. Each family has a burial plot. When death occurs in a house the family moves out for a few months. Personal possessions are buried. In recent years the custom of burning personal treasures has not been as universal as formerly.

RELIGION

The Havasupai creation myth and other legends are very similar to those of the Mohave and Yuma Indians living along the Colorado River.

In the Beginning there were two gods of the Universe. Tochopa was a good god and Hokomata was very bad. The good god had a very beautiful daughter, Tor,keh-eh,(1) from whom he hoped would descend the whole human race to inhabit the big world. The wicked god seemed to possess the most magical power and to demonstrate it he proudly boasted he would flood the world and destroy all creation. The good god, Tochopa, fearing he would do this, made a boat of hollow pinon log in which he hoped to save his daughter. In this log he placed necessary food and other articles and also made a lookout window. Then he brought his daughter, and telling her she must get in the log and there be sealed up, he took a sad farewell of her, closed up the end of the log and waited for the destruction of the world. It was not long before the floods began to descend. Not rain, but cataracts, rivers, and deluges came covering all the earth with water. The log floated and in safety lay Pu-keh-eh while the water rose higher and higher covering all the mountains. After a while the flood ceased and the water found a way to rush into the sea. As it dashed down it cut through rocky plateaus and made the deep canyons of the Colorado River. Soon all the water was gone and the earth began to dry. The girl found her log no longer floating. She peeped out of the window her father had placed in her boat, and, though it was misty and

(1) Sources of mythology here given are a Havasupai informant; Parish, History of Arizona; and The Redman, a bulletin of mythology printed at the Phoenix Indian School.